

And be it enacted, &c. That the said Trustees shall have power to meet at the College upon their own adjournment, and so often as they shall be summoned by the Chairman, or in his absence by the Senior Trustee, whose seniority shall be determined by the order in which the said Trustees are named in this Act, or shall be elected hereafter; *Provided always*, that the said Chairman, or Senior Trustee, shall not summon a meeting of the Corporation unless required so to do by a notice in writing from three members of the Board; *And provided also*, that he cause notice of the time and place of the said meeting to be given in one or more of the public newspapers in the Provinces of Upper and Lower Canada, at least thirty days before such meeting; and that every member of the Corporation resident within the said Provinces shall be notified in writing, by the Secretary to the Corporation, of the time of such meeting.

15. *And be it enacted, &c.* That so soon as the University of King's College, and the College hereby instituted, shall be in actual operation, it shall and may be lawful for the Governor, Lieutenant Governor, or person administering the government of this Province, to authorize and direct the payment, from the funds of the said University of King's College, in aid of the funds of the College hereby instituted, of such yearly sum as to him shall seem just, for the purpose of sustaining a Theological Professorship therein, and in satisfaction of all claim, on the part of the Church of Scotland, for the institution of a Professorship of Divinity in the University of King's College, according to the faith and discipline of the Church of Scotland.

FROM SCHIZNOKA, JAPAN.

LETTER FROM J. G. DUNLOP, '88.

Dunlop is the leader of our self-supporting missionaries. His letters are always most interesting, and we therefore give extracts from one received by the Principal last year, in which—while showing how well he has fared—he advises comrades to go to the foreign field in connection with some missionary organization.

"The Buddhists are adopting western tactics more and more, the latest being to start an English paper—the *Bijou of Asia*—which you have probably seen, and to import a foreign missionary. The Apostle is Colonel Olcott, an American, from India, whose mission is to put new life into Buddhism, rousing Buddhists to a sense of their duty to themselves, and their country. In reference to the Bible Revision, he tells the people that the Christians found that their Bible could not stand the light of the science of to-day. So they made a new Bible. We have in Shimiza, a seaport town 7 miles from this city, a good illustration of the bigotry and desperation of the Buddhists. For a long time no footing could be obtained in Shimiza, but last fall a preaching place was secured and a young Japanese evangelist sent for.

For awhile he worked away against frowns and sneers, but there was no active opposition till some of the people began to show an interest in the gospel which he preached, and a few left their idols and their old life and decided to become Christians. The Buddhists then saw that it was time for action, and added to their ridicule of the word, active measures for the expulsion of the young

preacher. The priests laughed at the idea of a wise and holy God condemning a race for eating apples, proved from the Bible itself that the original sin was a very good thing, since it gave men what they never would have had otherwise—knowledge—and accounted for the continual division, fighting, bloodshed of Christian lands by referring to Christ's own words, "Think not, etc." To further incite the people, they declared that the Christian preacher required every would-be-Christian to trample under foot a picture of the Emperor. What inspiration the American theosophist must receive from these enlightened *religieux* in his noble work of reviving Buddhism!

When a threat of dire vengeance on whoever should harbor the young man proved of no avail, his boarding-house was set on fire over his head, and he was finally driven out, only, however, to be taken in by the incendiary's brother, who had become a seeker after the truth. "Hold the Fort" is still the word at Shimiza, though it is being done now in a very quiet way, the young man teaching and preaching to as many as he can reach in his new home. Such opposition is rarely met with in our Canadian mission work.

The Tokaido Railroad opens on the 16th inst. from Tokyo to within a short distance of Kyoto. The short section around Lake Biwa is not yet completed. As was to be expected, railway construction as it advances, is working a great change in the appearance of the country, its trade and the ideas of the people. The people are being brought more in touch with the west, receiving its good and evil, the latter much more easily, and are being shaken into some appreciation of the fact that whether "time and tide" wait or not, the *tetsu do* (iron road) certainly does not. Connection with Shiznoka was first established February 1st, this year, when the line between here and Tokyo was opened. For several weeks, after the line was opened, it was a common sight just as the Tokyo morning train would be moving off, to see a country gentleman, with family and servants, or a party of red and green-blanketed pilgrims sauntering down the street about 100 or 150 yards from the station. Then there would be a rush for the station buildings and a succession of "*Hoi*," "*Hoi, hoi, hoi, hoi, etc.*" till the party would be convinced that the iron horse was not of exactly the same nature as the docile animal attached to the lumbering "*basha*," or even the patient *jinriki*.

The work of Mr. Wishart, College Secretary Y.M.C.A., is principally in mission schools, but he has a broad field there, and, though he has to work through interpreters, is doing a good work, rousing young men to a consciousness of their privileges and responsibilities. We want live Y.M.C.As. instead of those which are too much inclined to spend their time in critical Biblical and scientific investigation—both good in themselves if not pursued to the absolute neglect of soul-saving.

The work goes on encouragingly here in Schiznoka. There is now a membership of about 250, a good church enlarged a year and a half ago, but again too small for the congregations, and three other preaching places in the city, besides five or six, including one church building, within a radius of twelve miles. In the provincial prison here there are some ten or eleven Christians, the result